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"Abram" and "Abraham" (pp. 5-7) offers a most suggestive solution of that problem by regarding these various forms as dialectical variations of an original west-Semitic "Ab-ra-ham," which became "Abram" by migration to Babylonia and subsequently returned to the West as "Abraham."

The content of the texts translated deals principally with business relations, but is not without religious interest (cf. XXXI). The texts on the whole are very well preserved and well copied. Their complete elucidation should be well worth the effort.

L. W.

KRAELING, EMIL G. H. *Aram and Israel or The Aramaeans in Syria and Mesopotamia*. New York: Columbia University Press, 1918. xvi+155 pages. \$1.50.

To the average reader of the Bible the terms "Aram" and "Aramaean" mean little or nothing. Of course he knows that the language of Jesus was the Aramaic, which sometime somehow had displaced the Hebrew tongue in Palestine. Perhaps he will also remember that portions of the Old Testament were written in the Aramaic, but of the people from whom the Jews borrowed this language he will probably profess to know nothing. And yet this apparent dearth of knowledge is due to the fact that our English versions of the Bible render the terms which should appear as "Aram" and "Aramaean" by "Syria" and "Syrians." The "wars with Syria," which form the subject of so many chapters of the historical books of the Old Testament, were wars which the Israelites fought with their first cousins, the Aramaeans.

But with the Old Testament as practically our only source of information the history of these people remained obscure and our estimate of them was decidedly unfavorable. Now, however, numerous Assyrian inscriptions and an increasing number of documents from the Aramaeans themselves enable us, if not to write an adequate history, at least to sketch the main outlines of the story of their development. As our author puts it: "Of the Aramaeans we know just enough to give an impressionistic design of who they were and what befell them" (p. 2).

Dr. Kraeling's "impressionistic design" is always interesting, readable, and scientific. The sources are never left out of consideration. Only in the case of some of the etymologies offered or accepted does the reviewer find himself at variance with the writer. But these are never put forward without proper caution, and in any case they have little bearing upon the main theme.

The book deserves a wide reading. Its simple and easy style makes it stand out in striking contrast to so much of the recent literature on topics connected with the history of the ancient world. Nor does one feel that the author has any ax to grind. It is a book that will interest all students of the Old Testament, and it ought to entice many of these to make more frequent excursions into the larger history of the ancient Near East.

D. D. L.